Regd. No. L 76-6

The TAHRIK-i-JADID

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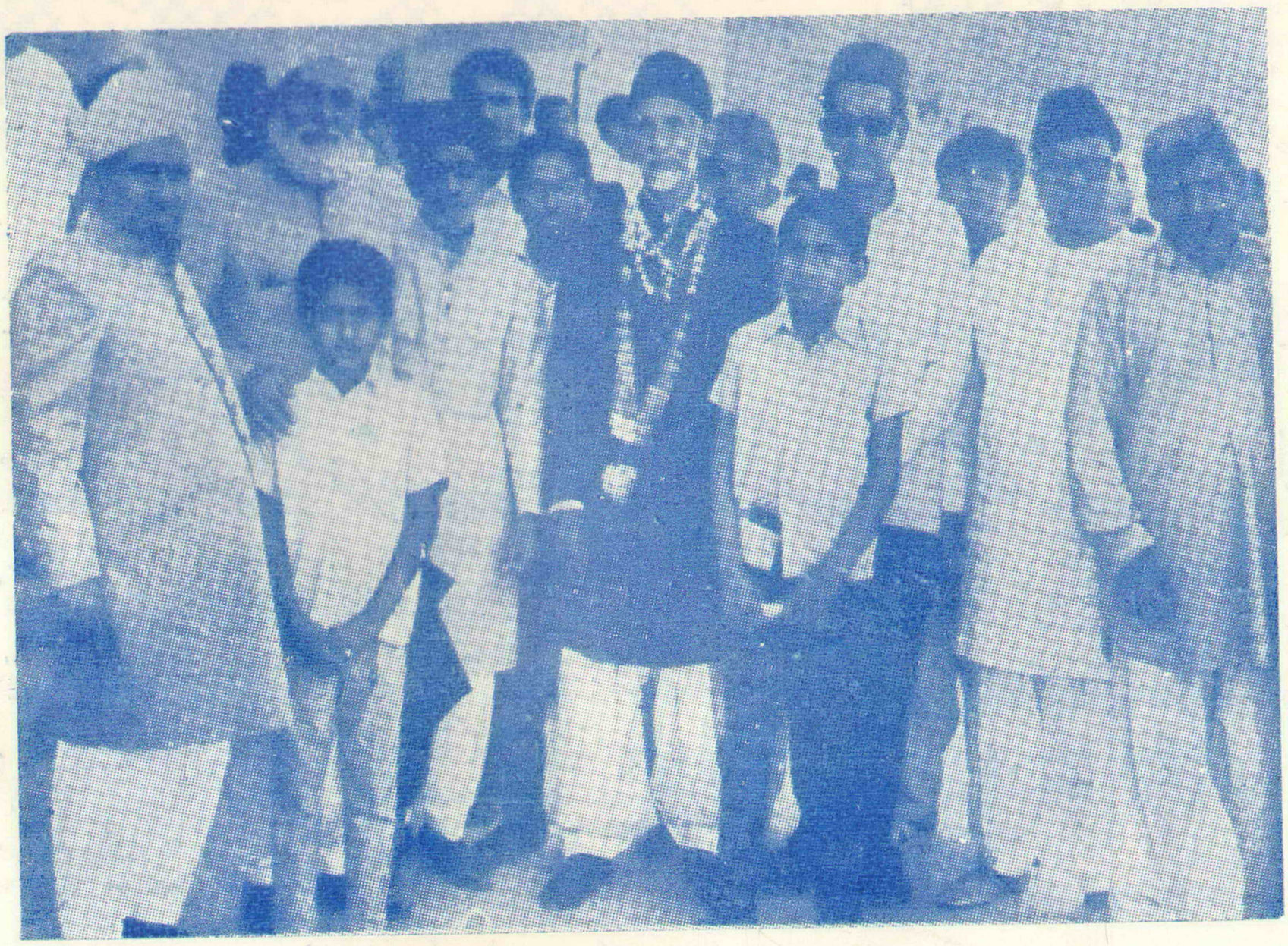
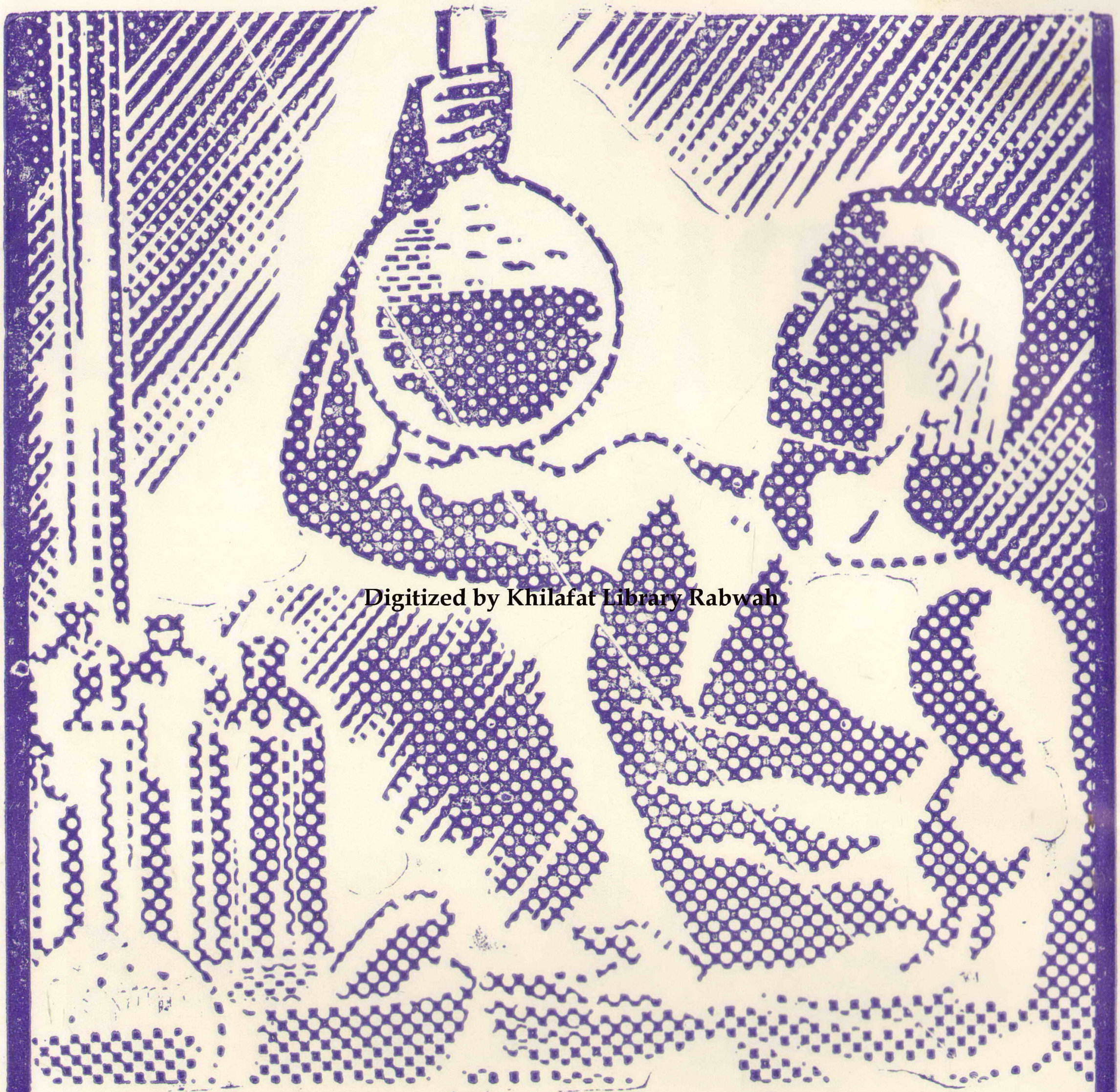
Editor :
Naseem Saifi

Wafa 1352 H.S.
July 1973 C. E.

Mian Mohammad Ibrahim formerly Headmaster of the T. I. High School, Rabwah left Rabwah on 12th of April for the United States of America to work there as a Missionary of Islam



مکرم میاں محمد ابراھیم صاحب سابق ھیڈ ماسٹر تعلیم الاسلام ھائی سکول ربوہ ۱۲ اپریل کو امریکہ کے لئے تشریف لے گئے۔ اب آپ وھاں ڈیٹن میں تبلیغ اسلام میں مصروف ھیں



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وقت کا تقاضہ ... انتھک محنت!

ہم سب کو انتھک محنت سے اپنی مشکلات پر قابو پانا ہے اور اپنے ملک کی تعمیر نو کیلئے ٹھوس بنیادیں استوار کرنا ہیں۔ آیئے ہم ایک ہو جائیں، محنت کریں، سادگی اپنائیں، کفایت شعار بنیں، پیداوار بڑھائیں، برآمدات کو فروغ دیں ــــ اور اپنے ملک کو مستحکم بنانے میں کوئی کسر اٹھا نہ رکھیں۔

راہِ ترقی میں پیش پیش **یو بی ایل** یونائیٹڈ بینک لمیٹڈ

انٹرنیشنل بینک

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بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. IX — No. 7
JULY 1973

Editor
NASEEM SAIFI

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Malfoozat

Opposition Generates Progress

The Promised Messiah, peace be on him, says :

Today our opponents are trying all they can to annihilate us. But thank God, they have not been able to achieve any success and they have observed that the more they have tried to oppose us the more they have faced failure and God the Almighty has expanded the Jamaat. They think and they express this opinion of theirs that with the passing away of this person the Jamaat will disperse. They also think that this Sect is also like other sects and that it has no attraction for anyone and therefore it will lose existence after this person. They do not know that God Himself has willed that He should establish this Jamaat and grant it increase. Did not the Holy Prophet, peace and blessings of God be upon him, have a Community, or did not the Prophets Moses and Jesus, peace be on them, have their own communities. Their opponents also thought they would soon come to an end but God the Almighty gave them increase and spread them far and wide.

I cite the example of those who burnt themselves (got themselves annihilated and wished for the grandeur and greatness of God the Almighty. They were prepared to undergo every kind of hardship and even accepted death in the cause of God. Can any one say that they were destroyed by God? Who can ruin his own house? Their dispensation is the dispensation of God and that is why He Himself grants them increase and becomes the source of their development.

Malfoozat Vol. VIII pp 27—28.

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Khutba

DUTIES OF THE *UMMA*

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Hazrat Khalifatul Masih III in his Friday Sermon on the 18th of May, 1973 drew the attention of the Jamaat to the fact that the Holy Prophet Mohammad, peace and blessings of God be upon him, was a Witness, a Warner and also the one who brought good news for the whole world.

He recited the following two verses of the Holy Quran :

انا ارسلنك شاهدا و مبشرا و نذيرا لتومنوا بالله ورسوله وتعزروه وتوقروه وتسبحوه بكرة و اصيلا

We have sent thee as a Witness and a bearer of glad tidings and a Warner, that you should believe in Allah and His Messenger, and may help him, and honour him, and that you may glorify Him morning and evening.
(Al-Fath 9, 10)

After the recitation of these verses, he said : In the first of these two verses which I have just recited God has mentioned three qualities - or three assignments of the Holy Prophet, peace and blessings of God be upon him, while the second verse makes mention of three duties which have been allotted to the Muslims as a consequence of the three qualities of the Holy Prophet, peace and blessings of God be upon him. God says : O Prophet, We have raised you as a Witness. A Witness is the one who bears witness to the attributes of God. The Holy Prophet, peace and blessings of God be upon him, did this work in two ways. One, by giving the teachings and two, by showing his example as to how those teachings should be put into practice.

So far as the attributes of God are concerned, there is no other book than the Holy Quran which has given a detailed picture and this picture that the Holy Quran gives is so beautiful that it attracts the hearts towards itself. The reason why the picture given by the Holy Quran is the most perfect is that mankind reached its peak of mental and spiritual capacity only in the days of the Holy Prophet, peace and blessings of God be upon him. Since humanity had not developed to its final stage before the advent of the Holy Prophet, peace and blessings of God be upon him, a complete and comprehensive picture of the attributes of God could not be shown to them, for, they would not have grasped it fully.

Some of the attributes of God are such that they can be called as the basic attributes. God says in Suratul Mulk that the basic attribute for all other attributes is that there is no contradiction in any of His attributes. If we look at the manifestations of God's attributes we will really find that none of them contradicts any other. And the Holy Prophet, peace and blessings of God be upon him, taught the world what the attributes of God are and he also showed them practically what those attributes mean. And that is

what can help human beings to achieve the object of their life viz to enable themselves to display those attributes in their own lives, of course only as much as can be expected from human beings.

Next, God has referred to the Holy Prophet, peace and blessings of God be upon him, as one who gave good news to the world and also the one who warned them. Corresponding to these three qualities of the Holy Prophet s.a.s. the Muslim Umma has been allotted three duies. One, they have been told that they should believe in the attributes of God and they should also profess faith in the Messengership of the Holy Prophet s.a.s. As for professing faith in the Messengership of the Holy Prophet, it actually means that the Muslims should believe and realise that it is most essential for human beings to follow the example of the Holy Prophet and that is what guides them on to the path of success.

The second thing they have been asked to do is that they should carry the message of the Holy Prophet s.a.s. to everyone in the world ; they should render all the help they can to the cause of Islam. This is how the Muslims can win the pleasure and love of God.

The third task that they have been allotted is that they should worship God more than everybody else.

Hazrat Khalifatul Masih exhorted the members of the Jamaat to keep these three qualities of the Holy Prophet s a.s. in view and to try all they can to fulfill the duties allotted to the believers to the best of their abilities.

Make Rabwah Beautiful

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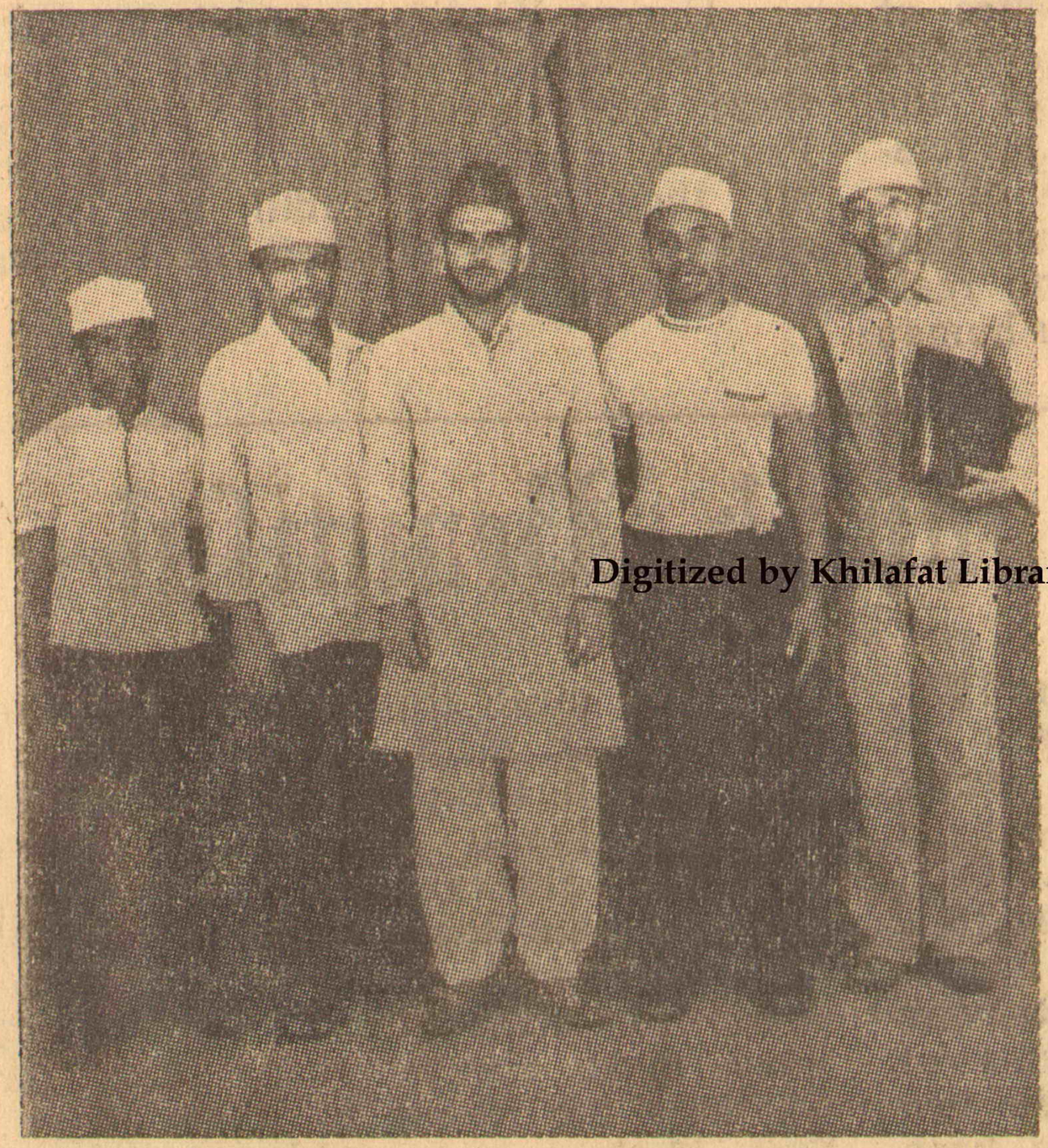
On Friday the 22nd of June 1973, Hazrat Khalifatul Masih III said in his Friday Sermon that he wanted to draw the attention of the Jamaat towards two important matters. One, that it had been decided sometime ago that Tube Wells should be installed in two Mohallas of Rabwah with the help of the residents of those areas. In one of these two mohallas, the Tube Well has been installed and it is being utilised properly, while there were some hindrances in execution of the scheme in the other mohalla. Those hindrances are being removed and it is expected that the people will get water very soon.

Huzur further told the Jamaat that they must always keep in mind that Rabwah must get more of trees ; in fact this town must be made so beautiful that it should look like a paradise. He exhorted the members of the Jamaat (those living at Rabwah) that there must never be any situation to make them despondent. They must always thank God for whatever the results of their efforts. Even if there was anything that looked like a failure, it could give us many lessons and thus it could become a source of blessings for us. As for the trees planted at Rabwah last time, quite a number of them have not grown, but that does not mean that we should despair and leave it at that. We must continue to plant trees till Rabwah has more

than enough.

The other thing he wanted to talk about was the Darul Iqamah. It was like a hostel that was run under the personal guidance and supervision of the late Sayed Daud Ahmad (may God have mercy on him). Since his demise, Huzur said, the shape has been changed. All those who lived there, have been transferred to their educational institutions and therefore there was no Darul Iqamah in existence. But Huzur said that it was necessary that the spirit of sacrifice which helped the Darul Iqamah to be run, must be maitained. The Jamaat should therefore continue to contribue as they did before. He told the Jamaat that in the near future he would like to give the extinct Darul Iqamah a new shape.

The amount should be sent to Nazarat Baitul-Mal (Income).



Maulvi M. A. Qureshi on his way back to Pakistan visited Madagascar. In this picture he is seen with some members of the Jamaat in Madagascar.

مکرم مولوی محمد اسلم صاحب
قریشی نے ماریشس سے واپسی
پر راستے میں مڈغاسکر میں
بھی چند دن گزارے ۔ اس
تصویر میں آپ وہاں کے بعض
احمدی دوستوں کے ساتھ
کھڑے ہیں ۔

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THE PROMISED MESSIAH

BY

Sahibzada Mirza Mubarak Ahmad

Vakil-i-Aala

Please write to :

The Managing Editor, Tahrik-i-Jadid, Rabwah, Pakistan.

Notes & Comments

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The Holy Quran

Commenting upon verse No. 268 of Sura Baqara which runs thus:

يـــا ايها الذين آمنوا انفقوا من طيبت ما
كسبتم و مما اخرجنا لكم ن الارض و
لاتيمموا الـــخبيث منـــه تنفقون و لستم
باخذيه الا ان تغمضوا فيه واعلموا ان الله
غنى حميد.

Translation:

O ye who believe, spend of the good things that you have earned, and of what We produce for you from the earth, and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self Sufficient, Praise-worthy.

Hazrat Muslih Mauood says in his Tafsir-i:Kabir: In this verse God has admonished the believers that they should spend in the cause of God from what they have earned with their own hands—what is really good—and not from what they have usurped unlawfully from the earnings of others. There are some people who, when they think of helping the poor, begin to loot others and thus whatever they get, a large portion of it, is distributed among the poor people. Those who are not conversant with the true philosophy of morals they generally shower praises on such dacoits as help the poor with their unlawful earnings; such people always talk of one dacoit or the other and say that since he is helping the poor he is a nice fellow. God says that this is no good method of helping the poor that one should deprive others of their wealth by robbing them and then give that money to the poor. What people should really do is that they should earn lawfully and whatever they can afford to spend out of their earning they should give that portion to the poor and they should leave the rest (more help for the poor, which they are not able to render) to God.

Here the words

من طيبات ما كسبتم

mean that whatever you have earned is good and pure and we command you to spent out of it in the cause of God (in fact the word earning includes wealth as well as knowledge).

This also should be remembered that the word طيب (Tayyab) here is not used to denote the negative of unlawful; it is the opposite of خبيث (khabis) and it means that the commandment contained in the word انفقوا (anfiqoo) will truly be acted upon only if you give to the poor from what is rightly earned and what you like for yourself also; though even such things can be given to the poor which have been used by the owner (and it is not forbidden to do so, for example somebody may give clothings to the poor which though used for sometime can still be used by the poor man—and this will also make the giver deserving of reward) but the commandment contained in

the words

انفقوا من طيبات ما كسبتم

(anfiqoo min tayyabate ma kasabtum) directs the believer to give out of what is very good and what he himself needs—and that will be real sacrifice.

Next, God says:

و مما اخرجنا لكم من الارض

(wa mimma akhrajna lakum minal arz). You should spend out of that also which we have produced for you from the earth. The fact is that there is two kinds of wealth in the world: one, the wealth that the people get through trade or service, two, the wealth that is obtained from the resources that God has provided for mankind in the earth and people have to strive for them, for example, from the fields, from what lies buried under the earth and from the mines. Thus the words من الارض (minal arzi) contain all such things as are dug or otherwise obtained from the earth—not only agriculture, it includes the minerals as well. However, having mentioned two types of earnings, God has referred to trade, service, industry as well as the things that can be had from the earth. It is your duty to spend a part of all these earnings in the cause of God.

In ولا تيمموا الخبيث (wa la tayammamul khabisa) God has used the word (alkhabisa) and has left out any mention of the fact as to for who that thing will be impure. It might refer to any of the following: 1, something that is bad in itself and which cannot be used—something that is so bad that it cannot be used by anybody should not be given to others, of course it is quite possible that there may be something that is of no use to the owner but somebody else can make use of it. 2, you should not give anything to the other people which may be disliked by them. This actually means that we should keep in mind the feelings of those to whom we want to give something and we should not be looking for such things as are of no use to them, so that you give them to others. The words

و لستم باخذيه الا ان تغمضوا فيه

(wa lastum bi akhizihi illa an tughmizoo fihi) mean that you should not give to others such things as if they are given to you, you would feel ashamed.

واعلموا ان الله غنى حميد

(wa'lamoo annallah Ghaniyyun Hamid). In these words God says that the charity that you give to the people, is basically for your own good; God does not stand in need of it. If you spend in the cause of God or you give something to the poor people, it is as if you are giving to God Himself. That is why when you give charity you should keep in mind the grandeur of God. While dealing with the people you always keep in mind the status of those people, then why not to keep the grandeur of God in mind when making charity for His pleasure. He is Ghani and He is Hamid and He does not stand in need of help from you, rather it is you who need His help. He deserves every kind of praise. You should therefore treat His servants nicely so that you are also treated nicely by Him,

Hadis

يا على ! ثلاث لا تؤخروها الصلوة اذا اتت و الجنازة اذا حضرت و الايم اذا و جدت لها كفواً (ترمذى)

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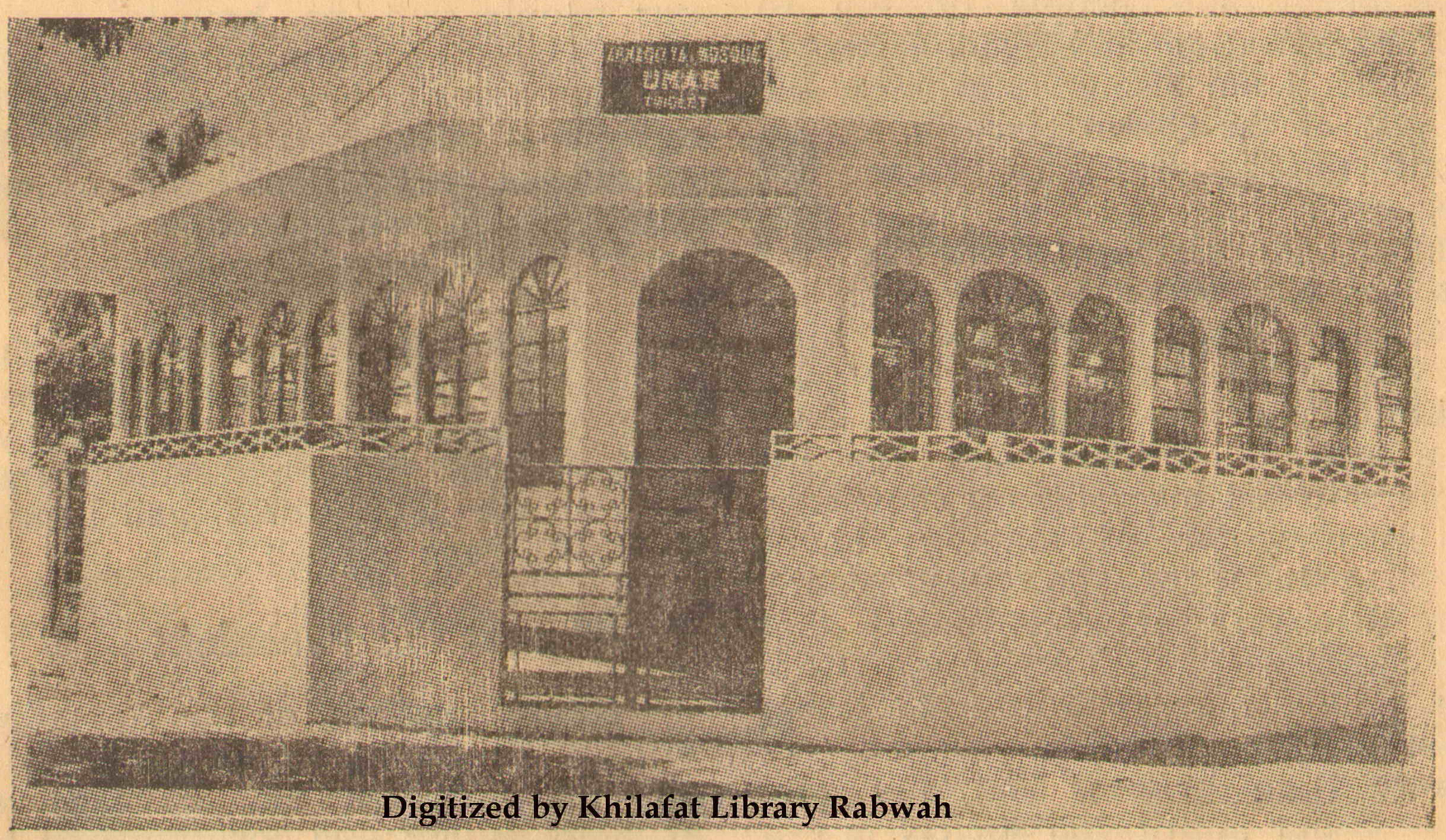
The Holy Prophet, peace and blessings of God be upon him, is reported to have said, "O Ali, there are three things which must not be delayed. When it is time for the Prayer (it should not be delayed) and when the Janaza has to be offered and when there is a suitable match for a widow (her marriage should be arranged without any delay).

This Hadis draws our attention to the fact that punctuality is very important. Whatever has to be done, it must be done at its proper time.

Three things mentioned in this Hadis are : 1, the Prayer, 2, the Janaza and 3 the marriage of a widow. To be punctual in the first of these three things means that one should always be prepared to serve God. As soon as the call is made or as soon as the time approaches, one should get himself ready for the prayer. As for the second thing, there are some other Sayings of the Holy Prophet, peace and blessings of God be upon him, which point to the fact that the dead body must be buried without any delay. Janaza therefore must be offered as soon as the corpse is ready for burial.

The third thing is connected with the welfare, physical as well as spiritual, of the women. To remain single after having become a widow is not appreciated in Islam. As soon as a suitable match is available, the marriage should be arranged without delay.

A MOSQUE IN MAURITIUS
IT HAS BEEN NAMED " UMAR MOSQUE "



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ماریشس میں ایک مسجد ۔ اس کا نام **عمر مسجد** رکھا گیا ہے

The Ahmadiyya Mission in Fiji presented Islamic Literature to the Prime Minister of Fiji. Following is the text of the speech delivered by the Prime Minister on the occasion, in reply to the Mission's Address.

Editor

Gentlemen I thank you and your mission for your donation for the hurricane relief and the books.

I would like to say that the Government of Fiji has been fortunate in the response that has been evident in the appeal for the hurricane relief. Your gift today is another evidence of the widespread goodwill that there is in this country. Not only to this various individuals who contributed to your religious organisation as well; and for this I would like to thank you very much indeed and wish that you would convey on behalf of the Government and people of Fiji to your organisation and Headquarters in Pakistan. I am also grateful to receive the gift of the Quran given to me on behalf of Sir Zafrullah Khan. My association with the donor, Sir Zafrullah Khan originated from the fact that we had gone to and attended the same college in Oxford. I have met him several times, the latest was in London on my visit two to three years ago. I respect him for his scholarship and his religious knowledge and as a writer of religious books and also Judge of the world court. I am also very grateful indeed that you came with the delegation from your religious organisation and began our meeting this morning with prayers; because I do believe that the real basis of our multiracial society in Fiji must be in our own various religions which we do believe loyally and respectfully to the religions that we believe in, we will ultimately become the same family in God. And when you prayed this morning, and wished me well in your speech and prayed for me and all to the God that you worship. I am very comforted in my feeling that we have organisations in Fiji who do believe in their prayers and are cautious of their duties towards others. Such organisations are bound to spread good will and bring harmony to the rest of us in the country.

The books that you have presented me from Sir Zafrullah Khan will be read by me as I have time in my own way to understand. In fact I have endeavoured before today to read your bible, the Quran; although in many ways I have found corrections to the bible in it. It has made my conception of my own bible all the more interesting because of its inception into the right type of things in the Quran, and I do hope that there will be institutions in Fiji that will provide consensus of religious reading so that our people will be brought up enriched by their knowledge of other religions which they do not grasp but they must of course respect, if they do respect and believe the ultimate being of all religions from the same universal heavenly source.

I thank you once again on my behalf and on behalf of the Government for your kind donation and the books that you have donated. I am pleased and grateful for the kind words and prayers that you have offered.

They meet the President

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Representatives of the Ahmadiyya Mission in Sierra Leone today called on the President Dr. Siaka Stevens at State House and congratulated him for what they described as ··the spontaneous and most resounding victory of the dynamic—All Peoples Congress

under the sagacious leadership" of the President in the recent general election. The Secretary—General of the Mission Alhaji Kamanda Bongay, in a prepared address spoke of the resounding victory of the A. P. C. at the general election, which he observed was a real display of absolute maturity demonstrafed by masses of Sierra Leone.

He said that this should serve as an example to all African leaders that the final victory of the O. A. U. lies in the internal unity of the people.

Mr. Kamanda Bongay assured the President of their mission's loyalty to the Government and said that they are prepared to co-exist with other denominations for the benefit of the country.

Dr. Siaka Stevens thanked officers and members of the Mission for the address and assured them that he appreciated the gesture especially the spirit in which it was made.

The President said that he had followed very carefully the work done in the country by the Mission and pointed out that the Mission had fulfilled some of the great needs of the country.

Dr. Stevens said that he has been following and continues to follow with keen interest the activities of the Mission in the country.

Included in the delegation were the Head of the Ahmadiyya Mission Maulvi B. A. Shams; the National President, Paramount Chief N. K. Gamanga the Imam of the Western Area; the National Social Secretary, Alpha Brima Turay the Imam of Goderich Branch, Alpha Osman Kanu, the Representative of the Mountain villages, Alpha Yusuf Kargbo and the President of the Tonkolili Branch Mr. Sampha Adams.

Stop this tyranny

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The following resolution was adopted by the Pakistan Society in the United Kingdom on 15-5-1973.

As we have read in newspapers, AZAD KASHMIR GOVERNMENT has unleashed a wave of terror and repression against students and all progressive forces in the country. The QAIYUM government is systematically building a police state under the guise of Religion and Democracy.

Pakistan Society in its Executive Committee meeting condemns the resolution adopted by the AZAD-KASHMIR legislative Assembly declaring AHMEDIS a non-muslim minority and banned the propagation of 'AHMEDIAT' in the area. The Committee also condemns that the AHMEDIS be registered and should get representation in various walks of life on the basis of their being non-Muslim minority. We call upon the people of A.K. and people of Pakistan to expose this unrealistic, appalling and disgusting attitude of the Assembly towards AHMADIYYA Community in the area. We know that such tactics are always used by the ruling class to divert the attentions of the masses from their real cause.

We in the interest of the people and the country ask the President of AZAD KASHMIR to reconsider the resolution and withdraw it as soon as possible, because such resolution can affect the unity among the people adversely and can lead to the division of the country which is so vital at the moment.

Mohammad Maqbool Ahmad
Secretary, Pakistan Society.

Maulvi J. D. Qamar was seen off at the Railway Station Rabwah

مکرم مولوی جلال الدین صاحب قمر روانگی کے وقت ربوہ کے ریلوے سٹیشن پر احباب کے ساتھ۔

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You'll soon read Quran in Akan

Translation of the Holy Quran into the Akan language is now in an advanced stage and would soon be completed.

This was announced in Accra yesterday by Alhaji Maulvi Ata Ullah Kaleem, Ameer-in-charge of the Ahmadiyya Movement in Ghana, when he was presenting 827 copies of translated English and Arabic Quran to the State Hotels Corporation at a ceremony at the Ambassador Hotel.

The Quran was received by Colonel M. B. Sanni-Thomas, Managing Director of the Corporation.

Alhaji Maulvi Kaleem said the Ahmadiyya Movement has translated the Quran into eight languages including German, Dutch, Danish, Urdu and Swahili. Translations into French, Russian, and Luganda would be completed soon.

Alhaji Kaleem said the presentation of the Quran was ordered by Hazrat Mirza Nasir III, Head of the Movement, during his historic visit to West Africa in 1970.

He disclosed that the Ahmadiyya Movement in Ghana had already presented copies of the Holy Quran in Arabic and English to the Accra Central Library and all the regional libraries in the country and those of the three universities.

Replying, Colonel M. B. Sanni-Thomas, said the Government would not put any hinderances in the way of the people of this country so that they can worship in freedom.

The managing Director commended the Ahmadiyya Movement for their contribution towards the social and economic development of the country since establishment 52 years ago.

Mr. Issifu Ali, Chairman of the Board of Directors of the Corporation commended the Movement for its contribution towards rural development in the country.

Present at the ceremony was Alhaji M. Arthur, President of the Ahmadiyya Movement in Ghana.

(The Pioneer, Ghana, 15-5-73)

Reproduced

The Pioneer Ahmadiyya Missionary of Islam

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ALHAJ MAULANA NAYYAR

Phil ; M.S.P., A.C., (Chrom) F.P.C. (London)
(May Allah be pleased with him)

(Naseem Saifi)

The news of the passing away of the Alhaj Maulana A. R. Nayyar, the First Ahmadiyya Missionary for West Africa, on the 17th of September this year (1948) was received here in Nigeria with heavy hearts and tearful eyes. The love that the Ahmadis in this part of the world cherish for this veteran of the field of propagation of Islam is so great that although 26 years have passed since he left these shores, it appears as if the people here even to-day see an angelic figure moving in their midst and feel the touch of his fatherly affection. A quarter of a century has rolled away but the love grafted in the hearts has had no decaying effect of Time. Rather the distance of time has enhanced the intensity of that love. And it is to perpetuate that love that I intend to pen the following few lines concerning his stay in this country.

PRIOR TO HIS ARRIVAL : It was sometime near 1912 that the literature of the Ahmadiyya Movement especially the Review of Religions, began to penetrate into the hearts of some of the people here. In other words, the seed began to be sown in the soil to await its sprouting at no distant a date. And actually it did sprout in 1914. A report compiled in the form of a history of the Movement here, says, "The year 1914 was an epoch of religious renaissance among the little band of Ahmadis who recognised Hazrat Mirza Ghulam Ahmad of Qadian, India, as the Promised Messiah and Mahdi, took the oath of loyalty to him and to Islam and organised themselves into a local Branch of the Ahmadiyya Movement."

With the religious zeal, peculiar to the Movement, the Ahmadis started preaching in the town. The town of Lagos—the Headquarters of the Government of Nigeria—got startled. The Non-Ahmadi Muslims grew more and more sensitive to this move and after a short while they actually challenged the Ahmadis to prove the truth of their Faith. The Ahmadis, though not very well versed in the particular arguments of Ahmadiyyat, accepted the challenge and actually discomfitted a host of non-Ahmadi Muslims of Lagos at the very outset. Now where-as the Ahmadis were consolidating and getting stronger day by day the non-Ahmadis of the town were rent by internal dissentions of a religious or semi-political nature. This state of affairs was commonly known as Muslim Unrest.

HIS ARRIVAL : It was in this atmosphere that Maulana Nayyar landed here on a Friday the 8th April, 1921 by the S.S. Akabo. The Government, suspicious as it was expected to be, took precaution against possible aggravation of the unrest by the presence of the Maulana in Lagos. The Peace Officers of the Government met the Maulana on the

Custom's wharf and took him to their Central Headquarters to interrogate him about his mission and to acquaint him with local conditions in order to enable him to steer clear of entanglement and aggravation of the existing unrest.

The Maulana satisfied the authorities and was permitted to enter the town.

HIS LODGING : On his arrival he was offered accommodation at Shitta Bey's Compound (Shitta Bey was one of the most prominent and very scholarly Muslim of his time) but the Maulana expressed his desire to stay with the Ahmadis and was, therefore, lodged with one of the Ahmadis at 255, Igbosere Road. Before going to this place he went to the Mosque at 62, Bamgbose Street and said two rakaat prayer in thankfulness to God Almighty for his safe arrival and to supplicate Him that his stay here might be blessed for himself and for the Movement at large.

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HE STARTS HIS WORK : Without any delay he started his work. He instituted a Quranic class for those who were not well versed in the Holy Book and an Arabic and theological class for some more advanced members of the Movement.

He got himself acquainted with the religious, social and political affairs of the Muslims. He studied the reason underlying the Muslim Unrest and the possible solutions for it. And it was very surprising to note that in so short a period of time he had probed into so many aspects of Muslim life here and had grasped the situation fully.

The Maulana then started to visit the Imams of the mosques. He would go to the mosque, meet the Imam and the people and deliver his message. While recording his visits to the mosques, one outstanding incident deserves special mention and I quote it in full from some old records in my office.

"Further the Maulvi paid a visit to Alquarnic Section of Muslims at their Central Mosque 37, Aroloya Street, Lagos. The joy of this sect was inexpressible as the Maulvi had repeatedly been invited and awaited. It has been mentioned before that the eagerness of the Alquarnic Sect to hear the Maulvi's message was kindled by fulfilment of the Prophecy of their late Alfa Ayanmo. However the message was delivered.

"The immediate result was that an Alquranic member from the rear rose and recounted—how their late Alfa Ayanmo reported to them of his vision of the Promised Messiah and Mahdi, how the Mahdi had promised him that, though he will not personally visit this country, a great follower of his ("Mahdi") will come and reform, guide, elevate and make stronger the position, of the people and that whosoever will hearken to his voice with the Holy Quran in his hand will prosper but whosoever will not hearken to him will perish. The narration was corroborated by the whole assembly and the Maulvi shedding tears of love left the mosque and promised them a further visit."

Concerning these people the following is recorded from the pen of the Maulana himself : "On the 4th June 1921 I went to the Aroloya mosque where I made a speech to the whole congregation and read passages from the Arabic writings of Ahmad, the Promised Messiah and Mahdi. On the 5th day of June 1921 two representatives, Commentators and Chief Ratibis came to commuuicate to me the wish of the whole Community to join the Movement but I requested the ChiefImam to attend with forty representatives of the Community to be

solemnly initiated. And the solemn pledge of Baiat was taken by the Chief Imam and the forty people." The number of the people who were represented by these forty persons was estimated to be 10,000.

While he was preaching the message of Ahmadiyyat he was not in the least unmindful of the social and political backwardness of the Muslims the apparent and immediate cause of which was sectarian rivalries. He, therefore, appealed to the Muslims to get united and have a common front for all their troubles.

Having met the religious authorities, the Maulana interviewed the Resident of the Colony and the Lieut. Governor ("Colonel Moorhouse"). These interviews, it should be noted, were in connection with the Muslim Unrest.

On the religious side he was so busy that he had no leisure at all. A multitude of seekers after truth besieged him and he attended to all of them very courteously and without any feeling of tiresomeness. The result of all this was so encouraging that the local newspapers started saying that Ahmadiyyat had come to stay in this country. The Nigerian Pioneer made this remark very often.

The Maulana was not only attendidg to the individual truth-seekers he also gave lectures in different parts of the town and its environs. He preached the advent of Ahmad the Prophet of this age, and also during his lectures he expounded the beauty of the teachings of the Holy Quran.

HIS DETERMINATION—Although the health of the Maulana was not so good and even failing gradually his determination to spread Ahmadiyyat made him work so assiduously that it simply surprised the people. I am told by some of the eyewitnesses that when the Maulana started to argue, he would become vigorous like the most vigorous youth, although he was an old man.

This determination, as is clear from his letters, was deeply rooted in his reliance on God. He wrote to a certain Ahmadi here on 5th March, 1921 (When he was still at the Gold Coast): "Have no fears about the first impression. It is neither your work nor my work. We are mere instruments. The swords of wood in the hands of untrained boys killed Abu Jahl. Well, dear, Allah bless you. We are both pioneers of the Message in Africa."

In another letter he said, "It is all Allah's work and your or my absence will not be felt if He, out of His mercy, Himself takes charge of things. You know your right apprehensions and I know my short—comings and we both can only feel how Allah helped me... Abeokuta and Ibadan and Epe will insha-Allah respond. There is all possiblility of Shitta Bey party coming over to us, insha-Allah." This letter is dated.....5th September, 1921.

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I have already mentioned that the love of the Nigerian Ahmadis for him is very great. In fact it was his own love for the people that was reciprocated by others. How with his affectionate behaviour, sweet words and smiling looks, he endeared himself to the people is a story which every one who got a share of it in 1921-22 is anxious to tell today. He played with the children and he entertained the young and the elderly alike. His was a fatherly attitude and the people enjoyed it very mnch.

He wrote in one of his letters from the Gold Coast. "At the time of writing two Lagos Ahmadis are sitting by me—one named Ajale. They are lovable people."

OPPOSITION FROM THE NON-

AHMADIS :—The Maulana was received very cordially by all the sections of the Muslims on his arrival. But when he started to preach his message and some of the God-fearing people accepted it there were many others who rolled up their sleeves to see that Ahmadiyyat did not flourish here. It was simply kicking against a brick wall. But kick they did. They pitched their tent of opposition a few hundred yards from the Ahmadiyya Mosque and started their crusade with all the zeal at their command. This oppositon from the Non-Ahmadis reached its climax on the 8th of September, 1921, when they attacked the Ahmadis during a public lecture. Not only the stones and the staves but the matchets were also used quite freely. Some of the Ahmadis were wounded. The help of the police was sought who rounded up the mischiefmongers most of whom were tried in the court, found guilty and sentenced to imprisonment for various periods. This episode damped the whole opposition, at least the open and active one.

HIS EFFORTS IN THE DOMAIN OF EDUCATION :—He knew fully well that education was the sine qua non for the national progress of the Muslims. He was also aware of the fact that unless the Muslims started their own educational institutions it would not only be difficult for them to educate their children on a nation wide scale but even those who would go to the non-Muslim institutions would get their minds poisoned to such an extent that the majority of them will not deserve the epithet of Muslim. He, therefore, advised the Ahmadis to take lead in this matter and build a school as early as possible. And a school was actually started in the Yard of the Ahmadiyya Mosque 37, Aroloya Street. It rightly goes to enhance the credit deserved by the Maulana that this school was the first school run by the Muslims in the Southern Provinces.

The school being in the premises of a mosque it was felt that a separate piece of land should be asked for from the Government to erect the building of the school. The Maulana, therefore, advised the Community to apply for lease of land which was done and land obtained. The school at this site was opened on the 18th May, 1924 when the Maulana had already left for India, due to his failing health.

HIS DEPARTURE : The Maulana was carrying on all this work at the cost of his health. Old as he was he could not adapt himself to the unhealthy climate of this country. Soon after he fell ill and his condition became precarious. Once it was rumoured that the Maulana had passed away and the non-Ahmadis, it is said, rejoiced at his alleged death in the whole length and breadth of this town of Lagos But it was a false joy. The Maulana survived that sickness and again started his activities even with a greater vigour, of course to the utter disappointment of his enemies.

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However, he could not stay here very long after that and he had to leave for India in July, 1922.

Though 26 years have elapsed since the time he left this country his memory has not faded. Only last year when the news reached here that his wife had delivered a male baby for him, a section of the Press here hailed the news with great ovation and gave it deserving prominence.

The Maulana has now left this earthly world and we pray that his soul may rest in peace and that God may grant him His nearness. Amen.

(Continued on page 18)

HAZRAT MIRZA GHULAM AHMAD

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THE PROMISED MESSIAH

(Peace be on him)

—III—

Hazrat Mirza Ghulam Ahmad (Peace be upon him) was born on 13th February, 1835, in the house of Mirza Ghulam - Murtaza, a noble landlord of Northern India. One of his forefathers had migrated from Iran in the 16th century and was allowed to settle at Qadian about 70 miles east of Lahore. Hazrat Mirza Ghulam Ahmad had spent his early years in the study of the oriental languages, Islamic history and theology. His progress to youth and manhood was marked by an intense devotion to God. The father having incurred a severe financial loss through civil litigation for the restoration of their lost ancestral property, suggested to his son to take up employment at Sialkot, the well-known hotbed of Christian activities. Here he had the opportunity to learn much more about Christianity and its great crusade designed to convert the Indian masses. He left his job and returned to his home in order to meet this grave challenge.

The evangelising efforts had reached their peak in the later half of the 19th century. The inglorious rise of the Arya Samaj—an offshoot of Hinduism — also added fuel to the fire. Islam was their main target. It was being heavily attacked on all sides by the ill-informed fanatics of these faiths while the Muslim scholars stooped their heads low in their helplessness to answer them. Thousands of Muslims had left Islam and joined their fold. Hazrat Mirza Ghulam Ahmad rose to the occasion and published his famous volumes of Baraheen-i Ahmadiyya which irrefutably established the superiority of the Islamic-faith over all religions. In these books he expounded the excellence of the Holy Quran, the truth about Mohammad s.a.s. as the perfect example and the superiority of the teachings of Islam in such a convincing manner that the volumes would remain the monuments of Islam for ever. He offered substantial reward to anyone who would refute his arguments or adduce even a quarter of such points from the scriptures of their faiths.

Hazrat Mirza Ghulam Ahmad took the Christian doctrines one by one, proved their futility, and broke the back of the cross. He established that Jesus did not die on the cross but came down alive and left Judea in search of the lost sheep of the house of Israel. He produced evidenee that Jesus had travelled to the east in this search and finally settled in Kashmir (India) where he died at the age of 125 years. This blew to pieces the age-old theories of Jesus' resurrection, ascension and atonement. The Divine Sonship of Jesus too was rejected by arguments drawn from the Bible. This left Christianity lame and limp.

The Christian missionaries of India stood up in rage. They challenged him for an open debate. Dr. Martin Clark, supported by his spokesman, Abdullah Atham, met him at Amritsar where for 15 days the famous debate was held. At the end of the debate Hazrat Ahmad, on the approval of Atham, published his prophecy that since Atham had used abusive language

against the Holy Prophet of Islam, he would be put in a *hawiyya*, i. e. a mental torture of months, each corresponding to each day of the debate. On hearing this prophecy, Atham turned pale, repented and left the platform with the excuse that he was feeling a severe headache. For 15 montns he horribly suffered the gloomy torture destined for him. Day and night he would see snakes chasing to bite him and dreadful ghosts following his footsteps. No medicines would soothe his disturbed mind and drive away his fears. As the period ended, the Christians were jubilant as they thought that nothing had happened to him. They expected nothing short of death from this prophecy. Only Atham could explain the dreadful hell in which he had passed the period of 15 months. Hazrat asked him to tell on oath if he had not repented. He kept silent and would say nothing about the torture he had undergone. On Atham's refusal to give the statement of confession under oath, Hazrat Ahmad published his other prophecy that Atham would meet his fatal end in a year's time. In seven months. Atham died in his helplessness and left the Christian world shocked and amazed.

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Long before this debate, Hazrat had received numerous revelations from God pointing out that he was the Promised Messiah and Mahdi. He was given several signs from God in support of his claims. To the Christians and to the Hindus and Muslims he showed signs but in the blindness of their opposition, they could not see the truth. The righteous indeed accepted him and followed him.

To the Christians he showed some more signs. Ralia Ram, an advocate of Amritsar, who wished to see him punished by the court for an alleged breach of postal regulations, was disheartened when the Magistrate acquitted him of the charge. Hazrat had already known about this acquittal through some dreams and revelations. Dr. Martin Clark, who had brought against him a false charge of abetment to murder, also suffered humiliation when the court acquitted Hazrat Mirza Ghulam Ahmad and reproached the Mission authorities for the false case. Hazrat, before the judgment, had published several revelations about his honourable acquittal. Piggot, a Christian priest, was challenged for his false claim of being the Promised Messiah. Hazrat prophesied his disgrace and humiliation. Shortly Piggot's followers discovering his misconduct and illicit connections with a woman, left him and he died in ignominy. Dr. Alexandar Dowie, from the City of Zion in U. S. A. had boasted that he would wipe out Islam from the face of the earth. He falsely claimed to be Elijah, but due to the great prophecies of Hazrat Mirza Ghulam Ahmad, he was paralysed, betrayed by his followers and family, accused of mis-appropriation and of being an addict to liquor. He met his disasterous end and no one was there from his followers and family at his burial.

Hazrat Mirza Ghulam Ahmad, in his several books, wrote the answers to the objections raised by the Arya Samaj. One of their leaders, Lekh Ram, was very vociferous in his abuses against the Holy Prophet Mohammad s.a.s. Hazrat Mirza Ghulam Ahmad warned him repeatedly for his pernicious attacks, Lekh Ram did not change his ways. Hazrat Mirza Ghulam Ahmad then prophesied that he would meet his doom in six years' time on a Saturday following the day of the Muslim Festival of Eid at the sixth hour. This happened exactly as God had revealed to Hazrat Mirza Ghulam Ahmad. Lekh Ram was stabbed to death by the dagger of a person who lived with him. The assassin was never

arrested.

Lekh Ram's death had roused a storm in the Hindu world. As they stood helpless to do anything, some of their luminaries secretly tried to take revenge. Chandulal, the magistrate in the case of Karam Din, suffered demotion and disgrace in his intentions to put Hazrat Mirza Ghulam Ahmad behind the bars. So did Atma Ram who succeeded him. His wicked design to put Hazrat into prison failed miserably and ultimately, according to his prophecy, lost his only two young sons within three weeks of his giving judgment which left him in the throes of a total lunacy.

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The Muslims rejected his claims and refused to accept him as the Promised Warner. Mohammad Hussain, who collected signatures from Muslim scholars of India and Arabia for labelling Hazrat Mirza Ghulam Ahmad as the archinfidel and impostor, himself according to the prophecy of Hazrat, suffered disgrace and humiliation at the hands of the same scholars who heaped a unanimous rebuke on him by calling him a depraved liar, impostor and a person outside the pale of Islam. Rusal Baba, for his opposition and boasting, by a prophecy of the Hazrat, in a week's time, became a victim of plague. Chiragh Din of Jammu who falsely claimed to have been sent by God to destroy Hazrat Mirza Ghulam Ahmad, was himself, by a prophecy published beforehand, overtaken by plague and died along with his two sons. Karam Din failed to win his case of defamation against Hazrat. The Judge of the Appellate Court declared him a cursed and a depraved liar. Hazrat had foretold by numerous prophecies about his acquittal in this case. The doom of Ahmad Beg was foretold. According to the prophecy of Hazrat Mirza Ghulam Ahmad, their houses were filled with widows. The infamous Sa'adullah who earned notoriety for his satirical and pungently abusive poems against Hazrat met his disgrace when, as a result of a prophecy, his future generation was cut off.

Hazrat Mirza Ghulam Ahmad prophesied about the visit of the epidemic of plague in India on a vast scale. He received numerous revelations about the spread of this ill-fated disease. He and those who lived in his house which sheltered nearly 100 guests were promised complete protection by God. In one spell of this epidemic in the province of the Punjab alone, there were 3,160,000 cases of plague out of which number 218,799 were consumed by it.

Amongst his other outstanding prophecies are those of the wars and earthquakes which took heavy toll of life. Repeated revelations were vouchsafed about the Great War. "Even the Czar in that moment, will be in a mournful state". The Czar would be in a state which is prophesied in which the aerial bombardment of incendiary bombs were to play a prominent part. War in Korea was prophesied by the words of the revelation: "Korea and its delicate condition." War between India and Pakistan was foretold in which Shastri was to be disappointed. The Third World War is prophesied which will have Syria as its origin. Earthquakes are profusely prophesied. The earthquakes of Kangra Valley, Quetta and Bihar are specifically mentioned. Afghanistan too had a taste of a civil war under his prophecy of "Ah! where is Nadir Shah."

The prophecies about Bengal's union after an unwanted division of the province; of Daleep Singh's return to U.K. as he was about to land at Bombay; of the superiority of his paper for the religious conference at Lahore; about the martyrdom of his follower in Kabul and the ruin of the perpetrators of those crimes and consequently the spread of cholera there which took away 85 thousand lives

and floods in general, about the decline and disintegration of the British Empire; about the temporary emigration from Qadian and about the increase of his progeny. They were all fulfilled word for word.

The time of his passing away had approached. Many of his prophecies pointed to it. At last on 26th May, 1908, with the words "Allah, my ever dear and loving Allah" on his lips, he breathed his last at the age of 74 years.

Hazrat Mirza Ghulam Ahmad had spent his life in the service of Islam. He upheld its doctrines and established its superiority over other religions. He shook to pieces the Christian creed, laid bare the unacceptable doctrines of the Vedas, rekindled the glory and faith in the living God and resurrected the withering light of the Quran with its true and convincing interpretation. He wrote 84 books of varying lengths on the theological dogmas which form the treasure-house for the seekers after truth. His revelations, visions and true dreams run into thousands. It is a wonderful sea of Divine communication. This was truly the long awaited Promised Messiah and the Messenger of this age. May God shower His choicest blessings on him.

(Continued from page 14)

Let us, who are now working in the field of propagation of Ahmadiyyat in West Africa, where Maulana was the first man to deliver this message, renew our pledge that we will always prefer religion to the world and will exert ourselves in this field to the best of our intentions and strength. May God be our helper. (Amen).

N.M. NASEEM SAIFI,
Ahmadi Missioner, Lagos, Nigeria,
28th October, 1948.

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Islam and Religious Tolerance

By Alhaj A. U. Kaleem

IT is a pity indeed that the religion which has championed the cause of religious tolerance in the world has been painted the most intolerant religion of all the religions. The reason is not far to seek.

The Western writers having realized the spiritual force of Islam and fearing its rapid spread in the world started to distort its true picture in their literature. They have presented Islam a religion of intolerance and its Holy Preceptor a barbarous man.

But as a matter of fact in the garb of literary service they have done a notable disservice not only to the cause of Islam but also to the cause of humanity itself. It is true that when one uses coloured glasses, the vision is bound to be coloured, but if one looks at an object with the naked eye, the colour of the object presents itself truly and clearly. The same applies here.

To blame Islam with intolerance is a gross betrayal of truth. It was the Holy Prophet of Islam who made a sublime declaration from the housetop—a declaration which was quite new in the experience of man that Islam came not to wage war on the religions that already existed in the world.

But, Islam, as its Holy Book the Quran has stated (5 : 3) is the completion of the religion inaugurated by God in the beginning of the world on His sending the Quran through the Holy Prophet Mohammad. (Peace and blessings of God be upon him.)

According to Islam, as a child is taught alphabet, so God taught the religion of the world gradually and little by little by sending at different times and to different people His prophets to teach His religion.

When the world has readche that stage of understanding when it was ready for final lesson, He sent the last and final Book through Mohammad, which not only corrects the errors which had found their way into various religions, but preaches the truth which has not been preached before, on account of special circumstances of society or the early state of its development.

And at the same time it gathers together in itself the truths which were contained in any divine Revelation granted for any people for the guidance of men (98 : 2), and lastly it meets all the spiritual and moral requirements of an ever advancing humanity. So, a Jew or a Christian may be regarded as doing an act of piety when he heaps abuse or utters words of blasphemy on Jesus or Mohammad respectively, but when a Muslim shows the slightest disrespect towards the founder of any other faith, he does so at the cost of his own faith.

He has to utter the respectful benediction (Alaihis-Salam) i. e. peace be on him, after mentioning the name of every prophet, Jesus or Moses, Buddha or Zoroaster.

It is the Holy Book of Islam which has in the matters of faith advocated the freedom of conscience and has declared in unmistakable words that, "There is no compulsion in religion." (2 : 2, 57)

Again it says :- "The truth is from your Lord so let him who please believe, and let him who please disbelieve" (28:30). But if they turn aside, we

have not sent thee over them as guardian, upon thee is only to preach.

The Quranic teachings in respect of tolerance reach the furtherest possible limit when it says:- "And revile not those whom they call upon beside Allah, lest they out of spite, revile Allah in their ignorance." (6:109).

Though according to the teaching of the Quran, idols have no worth at all, yet God enjoins upon Muslims to abstain even from abusing the idols, lest the idol-worshippers get excited and begin to revile God, and Muslims themselves become the means of naving their God abused.

Compare with this the conduct of those who abuse the great Prophet of Islam who speak of him in defamatory terms, and make wild and savage attacks on his honour and character.

The Holy Prophet of Islam not only emphasized the desirability of tolerance in religious matters, but set a very hiğh standard in this respect.

A deputation from a Christian tribe of Najran visited him in Madina to exchange views on religious matters. It included several Church dignitaries. The conversation was held in the mosque and extended over several hours. At one stage the leader of the deputation asked permission to depart from the mosque and to hold their religious service at some convenient spot.

The Holy Prophet said that there was no need for them to go out of the mosque, which was itself a place consecrated to the worship of God, and they could hold their service in it which they did accordingly. (Zurqani)

So, the absurdity of the assertion of those who misrepresent Islam by calling it a religion of intolerance is quite obvious from the foregoing, but I would like to quote the pledge of safety which the Holy Prophet of Islam gave to the bishops, priests and monks of Najran.

According to Sir William Muir it runs thus:- "Everything big or small belonging to them shall not be interfered with, all shall remain as it is in the churches, monastries and places of worship.

"God and His Prophet have pledged that no bishop from his bishoprie, no monk from his station shall be expelled and there shall be no interference with their right, authorities and every day work and as long as they him in peace and truth and amity, they shall not be subjected to any tyranny or transgression nor will they tyrannize or transgress over any one."

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——*Naseem Saifi*

Purpose of Religion

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What is the purpose of religion? I feel to discuss this question I shall have to say some-thing about the words "purpose" and "religion". If we do not know the purpose of a thing we might be rambling here and there and even though the thing may be quite useful to us we might not be able to derive the full advantage out of it. Sometimes we do a thing and expect some results but since we did not understand the purpose of what we were doing our expectations are not fulfilled and that creates a sense of dissatisfaction in our minds which might lead us to abandon it altogether.

Did you hear the other day that the Nigerian Football Team played against a team from Togoland. Was there any collection at the gate? There was. Do you remember how much was it? No. I do not remember you might say. Collection, after all, you might tell me, was not the main purpose of the match. Of course, Collection was not the main purpose and that is why nobody has since then discussed the amount collected at the Gate. But have you seen a match which is played in aid of some cause let us say the Scout Jamboree. What do the people discuss after such a match. They discuss the collection. For, there, it is not the game that matters so much. What matters is the colletion. If there somebody keeps on harping on the game itself and does not mind the collection the people will tell him: It was not actually the game that mattered so much, the main purpose of the match was to help the Scouts with collection.

So, you see that in both the cases it is a game that has been played and watched. But in both the cases the main purpose was quite different. If we forget the main purpose and keep on harping on something else, we go wrong.

But that is not the case with Football matchs alone. It happens to everything. Spiritual things are considered to be heavenly food. Let us then talk of bread. Would you buy a bad bread wrapped in a beautiful glazed and finely printed paper. Would you say, look how beautifully is the trade mark printed on its wrapper, let me buy this bread. I am sure you would not. Because you know that the fine printing on the wrapper is not the main purpose of your buying the bread. On the other hand you would like to buy a bread that is more nourishing though wrapped in an unattractive but clean paper. And you will be proud of it, for you would say that you know the real value of bread and you cannot be deceived by beautiful wrappers.

What is the point that I have been making all this time. It is this, that we must try to find out the main purpose of the things and go by them.

Next I should lik to say some-thing about religion. What is religion? You might say, why, everybody knows what religion is. I am afraid it is not so. Well have you never heard the people say that the

communists take communism as their religion. Some times the people talk of a habit and say it is like religion with me. I am not talking of that kind of religion. By religion I mean a system of faith and practice. What we are taught by Prophets or Saints. The way of life we are asked to adopt, by our religious leaders. For example the religion of the Jews, Judaism, the religion of the Muslims, Islam. It is that kind of religion the purpose of which I have to discuss.

So far I have said two things. One, we must not confuse purpose with its side issues. Two, religion means the system of faith and practice that we are told by our Prophets or Saints to adopt. And having said these two things by way of introduction I should like to come to my subject more directly.

You know I am an Ahmadiyya Missionary and I am a Pakistani. I almost always wear a Pakistani dress. And when I go on tour to provinces I meet some people who are fascinated by my dress and they come to tell me: I would like to join your religion, I like your dress very much. I always laugh at them and I tell them that I do not think they should follow me in religion because of my dress. You know such people have confused thinking about the purpose of religion. They could be swayed away to any side for anything. They would forget the main purpose and take to side issues and be satisfied with them.

Most often the tendency is to confuse everything that is good with the main purpose of religion. Some people would like to praise a religion and they may even join it because the followers of that religion have many schools, and have opened hospitals and are doing such other charitable acts. All these things are good. But they have nothing to do with the main purpose of religion. If atheists open the schools and hospitals and help the dumb and the deaf would you say that atheism is better than a revealed religion. I am sure you would not or at least you should not. Religion must be taken for its own sake and not for something else.

Let us now find out the main purpose of Religion. I think we can do it better by finding out what the Prophets wanted their followers to achieve and how to achieve it. I have said before that in this discussion, by religion I mean the system of faith and practice taught us by the Prophets and the saints. So we want to know what the Prophets have been telling their followers.

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We read in the Holy Quran: O Prophet, truly We have sent thee as a Witness, and a Bearer of glad tidings, and a Warner, And as a Summoner unto Allah by His command and as a Lamp that gives bright light.

The Holy Prophet Mohammad, peace be on him, you know brought a religion. The purpose of that religion has been mentioned in the verses just now read viz. to summon the people to Allah and to be a Lamp i. e. to show light to the people. Do you remember Jesus Christ, peace be on him, also said, I am the light. In fact every prophet is a light; through him the people have to see the way and reach the destination. As for calling or summoning the people to God we are told that Jesus went about telling the people that the kingdom of God was at hand; he was advising them to repent and to become the children of the highest i. e. God.

It is not only Mohammad and Jesus, peace be on the two of them, who said this kind of things. Every prophet did the same.

Thus we come to the conclusion that the purpose of religion is that man should understand God and become to Him something like a child to a father. In other words religion has to strengthen our relations with God. And that strength lies in our righteous lives. If we are righteous, we shall be nearer to God and we shall be on the right path. Whether schools, or no schools hospitals or no hospitals it is our righteousness that we need most.

Let me tell you what the Founder of Ahmadiyya Mission says about the purpose of religion: He says: The aim and end of religion is to know the true and living God who created the world, to attain to that stage of perfection in His love at which the love of others besides Him is completely consumed, to have full sympathy with His creatures and to lead a life of true and perfect purity. But I see that this aim is utterly neglected and the majority of religious creeds is in fact one or the other form of atheism. Almighty God is not known and recognised, and hence the increasing boldness upon the commission of sin. For it is plain that unless we have knowledge of a thing, there is no love or fear of it on our part. The prevalence of sin in the world is, therefore, due to an absence of true knowledge concerning the Divine Being.

There the quotation ends.

Now let me sum up.

I have told you that, One, you should try to differentiate between the Purpose and the side issues. I have given you the examples of Football matches for different purposes and also of bread—a nourishing bread and another that is beautifully wrapped.

Two, that religion means the system of faith and practice that the Prophets and the Saints have taught the world.

Having learnt about these two words we come to find the purpose of religion. Our conclusion is that the purpose of religion is attainment of God or strengthening our relations with our Creator. If a religion does not do that, though its followers have built schools and hospitals, it is not the religion that you should follow.

Will you try to find out if the religion that you are following is strengthening your relations with your Creator. If it is doing that, well and good. If it is not, you better think over it once again. Will you?

Bazm-i-Husn-i-Bayan

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Sahibzada Mian Tahir Ahmad Sahib presided over the reading of a Paper written by Mr. Abdur Rahman Shakir. The Paper was read by Mr. Basharat Ahmad Bashir.

The subject of the Paper was: "Did Her Majesty the Queen Victoria receive the letter written by the Promised Messiah, peace be on him, in order to acquaint her with the teachings of Islam and also to invite her to accept the noble religion—and how far was the Queen influenced by the teachings of Islam." The letter of the Promised Messiah, peace be on him, was in the form of a publication entitled "Tohfai Qaisariyya" i. e. a present to the Queen.

The paper having been read, questions were invited from the audience and it seemed as if everybody was anxious to take part in the discussion. The answers were given by the writer of the Paper. the reader of the Paper and the then chairman (Qazi Mohammad Nazir) of the function—Sahibzada Mian Tahir Ahmad had left before the function came to an end. His place was taken by Qazi Mohammad Nazir, Nazir, Isha-at.

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OBITUARY

It is announced with great regret that our brother Alhaji Dr. Mohammad Abdul Hadi Italo Chiussi, passed away to the great beyond on 8th May 1973 in West Germany. Dr. Chiussi was a recent convert to Islam, but during the short period that he spent in the fold of the noble religion he had greatly progressed in the realm of spirituality and Taqwa. In every walk of his life he presented a true picture of Islam. He had the rare opportunity of translating the Holy Quran into Esperanto language and this work of his was greatly admired by the literateur of Europe. Below we reproduce the Resolution that was adopted at an extra-ordinary meeting of the Jamaat at Frankfurt on the 11th of June 73.

We send our heartfelt condolences to the bereaved family and also to the whole Jamaat.

The text of the resolution :-

Very respected Mrs. Chiussi !

The sad and untimely demise of our dear brother Alhaji Dr. Mohammad Abdul Hadi Italo Chiussi, has not only been a great shock for all of us but also an unrepairable loss for the whole Jamaat. Dr. Chiussi occupied a very honourable position in our world community, both at the Central Headquarters and abroad. Although he was attached with our Frankfurt-Nur-Mosque since 1965, it was only in July 1969 that he formally embraced Islam as his unshakable and final religion. During his short period of Islamic life he behaved as a true, examplary Ahmadi-Muslim. God, the most powerful, also enabled him to perform both 'Umra' - Lesser Pilgrimage - and 'Hajj' the real Pilgrimage. Apart he had the privilege of visiting Qadian, the birthplace of the great Founder of Ahmadiyya-Movement in Islam and Rabwah, its present Headquarters of the worldwide Ahmadiyya Community.

His services for Islam in general and for the Ahmadiyya-Mission West Germany in particular, will be written in golden letters in the History of Ahmadiyyat. His translation of the Holy Quran in Esperanto which finally appeared in the form of 'La Noblo Korano' occupies the most significant position among his literary service to Islam. In addition to it his two works "On the side of the Prophet" in Esperanto and "Das Haus in Mekka" in German, which both are under publication, are not of less importance. He was the editor of our Monthly Journal 'Der Islam' and was a regular contributor to its articles. He was the Vice President of the Finance Committee of the German Ahmadiyya Mission and its auditor. Apart, his financial contributions to the mission are something very remarkable

We pray to Allah, the gracious God, Who alone has the power over life and death, that He may shower His choicest blessings upon the soul of this noble servant of His and give us patience to bear the loss.

We also pray that He may show His immense mercy upon you and your children - Mrs. Barbara and Barbara and Master Stefano - whom our departing brother always held dear to his heart.

At this opportunity I want to express my sincere thanks and those of all members of the Jamaat for your co-operation and for giving us the permission to perform the prayerful service to this dear brother of ours in the Islamic way.

Tahrik-i-Jadid